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AUTHOR Merikangas, Robert J.
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ABSTRACT

An undergraduate honors course on the Nobel Peace Prize winners at the University of Maryland focuses on styles of leadership and includes three main areas of attention: (1) the inner journey, or heart of the peacemaker, (2) leadership exercised through organizations and movements, and (3) the rhetoric of the leader. The course was divided into a sequence in which each part corresponded to one of these three areas. Different prize winners were emphasized in each of these sections. The course was also designed to test different concepts of leadership and to see if the Nobel Prize winners could offer viable options for the lives of the students in the course. The weekly seminars mixed the study of the laureates, critical and analytic work, and activities such as a field interview project. Students also prepared papers for discussion at the seminar. Reports covered a wide range of possible topics dealing both with individual peace leaders or with the general topic of leadership. The biographic approach used in this course appeared to be fruitful for the development of peace studies. The course description and syllabus are provided in appendices. (IS)

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The Nobel Peace Prize and Peace Studies

"Styles of leadership: An Undergraduate Course Based Upon the Prize"

by Robert J. Merikangas
Hornbake Library
University of Maryland
College Park, MD 20742
(301)-454-4737

Paper presented to the 26th Annual Convention of the International Studies Association

Washington, D.C.

March 6, 1985

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Abstract

An undergraduate honors course on the Nobel Peace Prize winners at the University of Maryland which focuses on styles of leadership includes three main areas of attention: (a) the inner journey, or heart of the peacemaker, (b) leadership exercised through organizations and movements, and (c) the rhetoric of the leader. The class is concerned with the range of life options and also the sources of empowerment in the laureates. The weekly classes mix information - centered learning, critical and analytical work, and activities such as a field interview project. The wide range of possible topic for papers illustrates the scope of this subject. The biographic approach in this course appears to be fruitful for the development of peace studies.

The course description and syllabus are provided in appendices.

Introduction

The course that Terrence Doyle and I are now teaching entitled, "The Noble Peace Prize Winners: Style and Rhetoric of Leadership" has developed from our general interest in the ethos or character of leadership, as exemplified in the political rhetoric of leaders, into a focus on Nobel Peace Prize laureates. We began by considering Peace Prize winners as good examples of the importance of ethics in rhetoric and leadership, and then began analyzing the variety of styles for leadership exemplified by the winners. From a general awareness of Nobel laureates we proceeded to the study of the characterizations of this group of men and women that have been offered, and then developed our own three-part analysis. The three arenas of activity or styles of life and leadership we identified were these: (a) the personal impact of an individual's life, (b) the rhetoric of peacemakers in the public forum, and (c) the leaders' use of movements and organizations to produce change. Realizing that each leader would incorporate each of these three, we still felt one mode of activity would tend to be dominant, and we grouped winners into these three categories. In the next stage of course planning we divided the course into a sequence in which each part would have a dominant theme, corresponding to these arenas, and alloted selected prize winners to each section for special attention.

In all of our concern for course structure, we were also trying to design an investigative and learning process in which we as well as the students could reflect on the lives of these leaders and identify our own possible vocations for action. In particular, we wanted to test the concept of "servant leadership" as put forward by Robert Greenleaf (1977), and the type called "transforming leadership" by James MacGregor Burns (1978), and see whether the lives and ideals of the winners could be seen as

real options for college students today. By coincidence, after this course was developed, Dr. Terry Sanford, president of Duke University, delivered the commencement address on Dec. 21, 1984 at College Park, in which he challenged the college students and graduates of today to reject the fears of the past, convert our foreign policy, and to see "our leadership role in the world in terms of diplomacy and in terms of the American spirit, with the military taking the secondary role".

In consonance with this all, we are attempting to identify leadership roles and styles that are not only worthy in themselves but also worthy of imitation and commitment.

Three Aspects of Leadership

It may be prudent to review the three aspects of personal leadership as challenges to us as individuals and as a college class community before reviewing more information about the course. First, we see the inner journey of the heart as the core of the peacemaker. The heart has its reasons, and it is these we want to know, partly to help us go into our own hearts. The moral vision comes from the heart, and often is expressed best in journals, autobiographies and even fiction (as in Bertha von Suttner's Lay Down Your Arms) rather than in public address. Just as Tristan at one time put aside the sword to take up the harp, so the passion for a more peaceful world may have its origins in a time of solitude and being in a wilderness. Burns also found in psychobiography and theories of moral development the keys to understanding the origins of leaders (Burns, 1978, p. 27). From this kind of study we as individuals can reflect on our convictions, passions and commitments. What is my story? What is my

vocation? What is my heart's desire? Running the way of the course may lead to a change in these.

In the second aspect of personal leadership the inner vision is made effective through organizations. Using the Burkean terminology (Burke,1968), we would say that the actor chooses the scene for his action. The scenes of prize winning action may be of many types: some we distinguish are those of movements and international organizations, those of elected and appointed political leaders, and those of the international lawyers. In every case, authority is needed. With Bertrand de Jouvenel, we label one type Authority, which "means the right to command, implying a corresponding duty to obey" (Jouvenel, 1963, p. 100). The small "a" of authority resides in a person when others"have a strong propensity to comply with his bidding" (Jouvenel, p. 100). As Jouvenel says, "the working of words upon actions is the basic political action" (Jouvenel, 1963, p. 99), so "men who want to generate deeds naturally seek to climb upon existing platforms of Authority from which their words will fall with the momentum imparted by the high place " (Jouvenel,1963 p. 101). From the study of scenes of action and platforms of Authority chosen by Nobel laureates, and from awareness of the great variety of modes of action available to the peacemaker -- as those inventoried in The Politics of Nonviolent Action (Sharp, 1973)— we as a class may reflect on our own possible choices, as leaders and followers.

The third aspect of personal leadership to be studied, beyond the personal vision and the organizational context, is the rhetoric of the leader. How do the words work upon the actions of others? In the study of such leaders as Gandhi we see that the word is expressed in many ways — clothing,

lifestyle, symbolic actions, as well as in formal speeches. The speeches of the laureates upon receiving the prize are particularly revealing of their chosen modes of rhetoric. In the course we refer to Booth's Modern Dogma and the Rhetoric of Assent (1974), an argument for the value of argument itself, a defense of rhetoric, and reminder that we should be able to change others' minds, and our own, with good reasons. Just as the person of action sees the indispensable role of the structure of organization, so Booth asks us to remember the social context of rhetoric: "we must build new rhetorical communities, we must find a common faith in modes of argument, or every institution we care about will die". (Booth 1974, p.150). In studying rhetoric we inquire about the "good reasons," and also about the ways they are expressed, whether in speeches or in art or otherwise. The movie Gandhi , to be seen in the course, is itself a powerful rhetorical instrument. Another film to be seen Capra's Meet John Doe (1941), raises questions about the rhetoric of the media in society along with its story of choices by individuals and society between good and evil. We use the pentad method of Kenneth Burke's dramatism to provide a framework for looking at the interactions of leaders and followers. What can we as a class do in response to the example of public rhetoric of Nobel laureates and Gandhi? Doing rhetorical criticism does not of itself lead to one's becoming a rhetorician, although it may help. The fact remains that we need strategies for choosing words every day, and presumably much of one's college career is designed to prepare one to communicate effectively. In this course we should regain a broader vision of effective communication, even if we do not work much on the skills that go toward achieving it. The acquaintance with ancient principles of rhetoric, whether we think

of them as logos, ethos, and pathos or not, will undoubtedly be beneficial to college students.

Each of these perspectives, when applied to Nobel laureates, should help the class see options and choices. In addition, we want to ask another kind of question of those who make these choices - what empowers them to live out their choices? What is the source of their personal power, their organizational leadership power, their rhetorical power — and how do I, a marginal person, link myself to such power? What is the source of the energy of peace leaders, and is that source available to me, as their ideas and visions are available to me through their words?

Course Methodology

In the General Honors Program of the University of Maryland, where this course is being offered as a freshman colloquium, every encouragement and freedom is given to bring the students into fully active engagement in the course. Each class is deliberately small (this semester we have 8 students). Meeting once a week for three hours, we try to have a mix of information - centered learning, critical and analytical work, and more active learning projects. What we would like to have in the classroom is the "flow" experience described by Czikszetmihalyi (1982), in which a close match of skills and challenges allows us all to enjoy the search for meanings.

Our information - centered work begins with basic biographical facts and historical and theoretical frameworks for them. As teachers, we make presentations on selected laureates: Bertha von Suttner, Woodrow Wilson, Dag Hammarskjold, Jane Addams, Albert Luthuli, and Martin L. King. Information about selected organizations is also provided, and students are given

assignments to search out information themselves. Reserve readings and the text, Leadership by Burns (1978), offer a common ground of knowledge.

On the critical and analytical level we engage in class discussions, maintain a log of work and insights, and each student does a paper. One teaching model we have in mind when planning discussion is the consciousness-raising dialog proposed by Paulo Freire in Pedagogy of the Oppressed (1972). Since we both as teachers are committed to peace objectives, we need the admonition of Freire not to try to win people over— "For the truly humanist educator and the authentic revolutionary, the object of action is the reality to be transformed by them together with other men — not other men themselves" (Freire, 1972, p. 83). There is a rumor, and more than a rumor, that today's college students have lost their dreams and their heroes (Levine, 1980). To the extent that this is so, a renewed hope is an important outcome of a course such as this.

On a third level we have planned a number of activity - centered teaching methods. We use something similar to the case-study method, in having students examine dossiers of possible laureates and select a winner. In a reader's theatre mode we dramatize scenes from Bertha von Suttner's Lay Down Your Arms (1972) to catch the nineteenth - century rise of feelings against militarism. Other role - playing situations are helpful. The major activity is the field project, in which pairs of students interview leaders of local activist organizations. The idea is not only to gather information and insight, but also to reflect on our own reactions to committed activists and the reasons they give for their goals and their methods.

The challenge presented to the students in this course by the strongly committed individuals under study is clearly one of its notable and essential

features. We are aware that strong commitments by college students are not common, and research using Perry's scheme of intellectual and moral development in college students has turned up few students ratings in the higher positions of his nine - position sequence (King, 1978). In dealing with freshmen, even those who voluntarily select this type of course, we are wary of the danger of giving too great a challenge to their values and their perceived identities. They need strong support in such a challenging environment. We can help give it because we are in the same boat — it is hard for us as teachers to confront the challenge of Nobel laureates also. We feel these times call for heroism, but feel not ready to be heroes. In any case, we hope that we all, teachers and students, can become more sophisticated in our thinking and our acting concerning peace issues. The papers written may well be the best measure of how well this effort has succeeded.

Topics for Papers

At the end of the course come presentation of individual student's papers and summarizing duscussions. With a small class, not all relevant questions or topics can be covered by the papers, but the class should be able to consider, also, what was not studied because of the lack of time. The range of possible topics shows the scope of this subject. Before the course began we saw the papers as one of the most important ways to make the learning cumulative for the students. Our hope was that the readings, the discussions, all the class activities, and the field study pair project would contribute to insights that could be applied in the paper.

What might be topics for the papers? We make available some ideas

for the students, with hopes that the several papers will complement each other and the mainstream of the course. Papers might be done on topics such as these:

1. Any individual winner with a set of questions raised that promote investigation into that persons contribution to peace making (some types of questions are seen in the following types of topics).

2. The life stories of individuals, with possible emphasis on the education, or, as Gandhi put it, experiments with truth; life stories characteristic of certain types of people, such as women, Jews, or "marginal" persons. The life stories might be imaginary - what would be the contribution of a prize - winner who was a business executive, a general?

3. Characteristics of peace leaders, with reference to formal criteria such as charisma, sanctity, social science's leadership traits, management literature's executive functions or roles, Gail Sheehy's pathfinders. One specific question: how does celibacy relate to leadership?

4. Spheres of action of leaders - what they choose, what circumstance brings them to, what the committee deems worthy of attention. One area of special interest — the scientist or technologist as leader of peace.

5. Methods of action of leaders, to reach their ends — what peaceful means are available? It is to be hoped that the class as a whole will develop some kind of inventory of instrumental means to promote peace.

6. Modes of rhetoric used by leaders, including the variety of symbolic actions selected as part of their programs and campaigns. The use of Kenneth Burke's dramatism scheme will be of particular interest as a means of analysis.

7. Public response to the leaders and its impact on their careers and reputations. The role of recognition in society is an interesting

and complex one, as indicated by such words as saint, hero or heroine, celebrity, publicity hound, role model, leader, laureate. What has been the image of the laureate in the American mind, as seen in intellectual history?

8. The politics of the prize and its relation to other major prizes;

9. The significance of the cash award in the meaning of the prize and its impact on the winners; how they have used the money and why.

10. Possible nominees for the prize, either living or dead, with justification based on explicit criteria. In connection with this kind of exercise, in the first class we give the students dossiers of imaginary but representative persons, and ask that they be rated for eligibility, thus requiring the formulation of some criteria. These criteria may or may not change by the end of the course.

11. The design of a monument or memorial to a peace laureate.

The Course and Peace Studies

How can a course such as this, with a biographical focus, contribute to the development of peace studies? I see a number of ways in which it can contribute to both the study of peace by individual students, as a part of a college program, and to the field of peace studies. In the following list of implications, I will not distinguish between the intellectual work of the teachers and the students because I see the roles commingling, expecially as dedicated students try to create their own peace studies curricula out of the fragments of materials scattered throughout the typical university offerings of courses. As a librarian I use the concept of map frequently, as E.F. Schumacher did in his A Guide for the Perplexed (1977), to denote our efforts to explore the relevant

works of knowledge. Which parts of this world are opened up to us, for mining, farming, and constructing, by the maps in such a course?

1. From biography we have direct entry into the world of leadership studies, and all the questions involved, well represented by Burns' (1978) use of historical and social scientific resources.

2. The biographical approach allows researcher and student to consider human activity more profoundly, if they avail themselves of "the eye of the heart". As Schumacher (1977, p. 47) states, "the power of 'the Eye of the Heart', which produces insight, is vastly superior to the power of thought, which produces opinions."

3. The biographical approach, which includes the study of the lives of organizations and institutions, may provide an entry into the study of peace and conflict resolution methods, a way accessible to more people, even though it may seem to have the flavor of journalism. An inventory of contemporary methods, such as that done by Charles E. Smith (1981) for the National Peace Academy Campaign, may be based on the experiences of individuals and organizations rather than on the reports in the literature.

4. If we were to compare the growth of a peace science to that of the "science" of economics, we would find certain resemblances. Economics studies economic behavior, in order to be able to plan and direct it, presumably for ends of justice. A peace science would study cooperative and conflict behavior, presumably in order to promote the former and reduce the latter. A history of such a science would resemble the history of economics, in that it would include a history of peace thought, similar to the history of economic thought, and a history of peace analysis or methodology, similar to the history of economic analysis, such

as Schumpeter's (1954). Biographical studies would be indispensable for this history of both thought and method.

4. The comparison of a peace science with economics may be extended, in that both have a macro - level and a micro - level, which need to be reconciled and integrated. In both levels, human activity still resides in the individual actors, who need to convert general and theoretical knowledge to specific decisions in a political context.

5. Biographical study leads naturally into another major source of insight and opinion, rhetorical criticism. Rhetorical analysis is not often used by social scientists, although Kenneth Burke and others have shown the large measure of common interest in the explanation of motives and attitude changes.

It is probably not necessary to go on, since the interdisciplinary character of the biographical approach is evident. The teacher and student may be brought by the approach into greater powers of explanation and to greater awareness of practical resources.

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APPENDIX I

13

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HONR 140C: The Nobel Peace Prize Winners: Style and Rhetoric of Leadership
Tuesday, 6:30-9:30 ULB 0288

Dr. Terrence Doyle is a Lecturer and Advisor in the Department of Communication Arts and Theatre.
Dr. Robert Harikangas is the Head of Reference Services in Hornbake Library.

With the resigned realization that the creation of ever more destructive technologies of warfare could not engender a climate of fear that would inhibit war, Alfred Nobel created the Peace Prize. Nobel's intent was to foster an alternative to technological progress--social progress through the propagation of peace. Thus, institutions and individuals who could lead the world toward peaceful responses to conflict were to be honored.

The purpose of this colloquium is to study individual prize winners, such as Bertha von Suttner, Dag Hammarskjold, Jane Addams, Martin L. King, Jr., and Albert Luthuli, and to seek to make useful generalizations about their characters (ethos) and leadership styles. We will examine how these leaders developed and how they articulated their notions of peace. We will also examine how they used power in the service of peace. Not surprisingly, these leaders were skilled rhetoricians and used their words to battle for their causes. We will give explicit attention to their rhetoric by analyzing their speeches and writing. Finally, we will invite the students, and ourselves, to ask how the examples of the Nobel laureates might be relevant to our own future studies, career and social action choices, and present leadership opportunities. Students will do in-depth research on one Nobel laureate and make an oral presentation to the class about their work-in-progress.

Readings will be selections from these works and some others:

Wayne C. Booth, Modern Dogma and the Rhetoric of Assent
James Macgregor Burns, Leadership
Bertrand de Jouvenel, The Pure Theory of Politics
Mortimer Lipsky, Quest for Peace: The Story of the Nobel Award
Writings and speeches of Nobel prize winners

We will view the film Meet John Doe, with Gary Cooper and Barbara Stanwyck (1941), and others as appropriate.

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HONR 140C
THE NOBEL PEACE PRIZE WINNERS:
STYLE AND RHETORIC OF LEADERSHIP
SPRING, 1985
Tuesday, 6:30-9:30

Dr. Terrence Doyle
Dr. Robert Merikangas

Objectives of the course:

Through study, reflection, and discussion of the honored peacemakers of the twentieth century, we intend to expand our perspectives or mental maps in number of directions:

(1) the world as seen by Nobel and the laureates;
(2) the frameworks of leadership in a world of power and organization;
(3) how some working organizations in the metropolitan area see their peacemaking iniatives and how we react to them;
(4) the inner life (heart) of laureates and their rhetorical expression of that vision;
(5) our own maps of possibilities for leadership roles and initiatives in college and society;
(6) the fields of study that bear upon our concerns.

General Readings:

(1) Text (to be purchased): Burns, James MacGregor. Leadership. (Harper Torchbook, 1979 originally published by Harper and Row, 1978).

(2) On reserve:

Lipsky, Mortimer. The Quest for Peace: The Story of the Nobel Award, (A.S. Barnes, 1966)

Abrams, Irwin, "The Nobel Peace Prize--A Balance Sheet." The American Journal of Economics and Sociology, 21 (July 1962) 225-243.

Booth, Wayne C. Modern Dogma and the Rhetoric of Assent.

Burke, Kenneth. The Philosophy of Literary Form.

Shou, August. "The Peace Prize," in Nobel: The Man and His Prizes, pp. 523-637.

Additional Readings are listed on the syllabus

Part I: The Human Circle - the Community of Nations.

1. Jan. 29, 1985: Introduction to course: structure, methods and choices.

a. Origins of the Prize
b. Choosing a Nobel Peace Prize Winner Activity
c. Discussion: What is Peace? What is Leadership?
d. Categorizations of the winners.

2. Feb. 5, 1985: Searching for Structures of International Peace.

Readings: Burns, Leadership, pp. 1-46, Henkin, How Nations Behave, pp. 1-87.

a. overview recent history of Europe, with special reference to the development of concepts of a community of nations, international organization, and international law.

b. Guest lecturer, Professor Don Piper.
1. how is international law created?
2. what can individuals do?
3. how is international law trying to avoid conflict over spaces?
4. how does international law try to limit use of force?
5. how does the international law community react to recent occurances of U.S. foreign policy actions? in Viet Nam? in Grenada, with respect Nicaraguan complaints before the International Court of Justice?
6. how does international law govern the conduct of war?
7. which American professions are concerned about international law?
8. how important is the development of international law today?

3. February 12, 1985: Bertha von Suttner and the Origins of the Prize.

Readings: Abrams, "Bertha von Suttner and the Nobel Peace Prize" and Suttner, Memoirs, Vol. I, pp. 294-302; Vol. II, pp. 141-147.

a. the role of Bertha von Suttner in the peace movement

b. a dramatization of portions of Lay Down Your Arms

4. February 19, 1985. American Statesmen as Transactional Leaders.

Reading: Burns, Leadership, pp. 257-286, and 369-397.

a. Woodrow Wilson as peacemaker.
b. Brief presentations by students of assigned statesmen: T. Roosevelt, E. Root, F. Kellogg, C. Hull, G. Marshall, H. Kissinger, R. Bunche.
c. Discussion: American political leadership.
d. Library research: seeking answers to questions (third floor, Hornbake Library).

5. Feb. 26, 1895: Authority and Leadership.

Readings: Jouvenal, The Pure Theory of Politics, pp. 99-128. King-Hall, Power Politics in the Nuclear Age, pp. 11-14, 17-36. Facts on File, 1978, pp. 673, 709-713. Carter, Keeping Faith, pp. 338-340, 355-364

a. Negotiation as an alternative to force.
b. Dag Hammarskjold and the United Nations.
c. Personal authority and direct interpersonal peacemaking.

6. March 5, 1985: Guest Speaker Irwin Abrams.

Readings and topics of discussion to be announced.

Part II: The Human Circle: Organizing for Action and Change. In spite of the dominance of large powers in the international scene and within nations organization enables those with a vision to influence the world and to act for change. What modes and style of leadership have developed in the "age of organization?"

7. March 12, 1985: Peacemaking in the Age of Organization.

Readings: Jouvenal, The Pure Theory, pp. 169-202.
View the film Meet John Doe at Hornbake Media Center

a. Discussion of Meet John Doe.
b. The age of organization and its meaning for social action (reference, not requiredd: Wolin, Politics and Vision, pp. 352-434).
c. The Red Cross as a humanitarian organization.
d. Begin pair project.

SPRING BREAK

8. March 26, 1985: Using organizations as instruments of law and order, to fight for rights and freedoms.

Readings: Burns, Leadership, pp. 287-307.
Social Intervention, pp. 1-7, 9-27, 255-268, 533-544.

a. Brief presentations by students about laureates: Jouhaux, Perez Esquivel, Pire, Sakharov, Walesa, Williams and Corrigan.
b. Guest representative of Amnesty International.
c. Discussion: leadership through organizations, movements and networks.

Part III: Biographies of Peacemakers: Speaking from and for hearts and minds. In the life stories and rhetoric of the peacemakers, especially those who seem to be examples of transforming leadeership, we see visions of change. How have their judgments and values been expresed in their lives and their speech?

9. April 2, 1985: The Biography of the Peacemaker.

Readings: Burns, Leadership, pp. 49-107.
"Jane Addams," in Notable American Women, Vol. I, pp. 16-22. (Hornbake Library Reference CT 3260. N573)

a. seeking the heart and mind of the peacemaker.
b. Jane Addams, American heroine.
c. leadership roles.

10. April 9, 1985: Pair Projects due.

11. April 16, 1985: The Rhetoric of the Peacemaker

Readings: Sheehy, Pathfinders, pp. 492-527.
Booth, Modern Dogma, pp. 12-23, 111-139.

a. Brief presentations by students on: Balch, Dunant, Fried, Myrdal, Ossietzky, Quidde, Schweitzer, Mother Teresa.
b. Discussion: Expressing values in our rhetoric.

12. April 23, 1985: Transforming Leadership and the Marginal Person.

Reading: Burns, Leadership, pp. 141-170, 190-200, 241-254.
View videotape of the Address by Bishop Desmond Tutu at Howard University at the Hornbake Library Media Center.

a. Discussion: Albert Lithuli and Desmond Tutu--voices of conscience in South Africa.

13. April 30, 1985: Nonviolence as Dramatic Action.

Readings: Booth, Modern Dogma, pp. 141-204. Burke, The Philosophy of Literary Form, pp. 103-116, 129-137.
View the film Gandhi at Hornbake Library Media Center.

a. Traditional Concepts of Rhetoric.
b. Dramatism.
c. Gandhi and the Dramatic Action of Nonviolence.

14. May 7, 1985: Martin Luther King and Nonviolence.

Reading: King,"Letter from Birmingham Jail"
Listen to speeches by King on reserve.

a. Discussion: King's rhetorical style.
b. Brief student presentations on selected speeches by King.

Part IV. Synthesis: Peacemaking in the Human Circles.

15. May 14, 1985: Presentation of papers or projects.

16. May 21, 1985: Course Conclusion.

Reading: Burns, Leadership, pp. 401-462.

a. Submit text of paper.
b. Final discussion.
c. Final evaluations.